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DIE APOCALYPSE ABRAHAM'S UND DIE VIERZIG MÄRTYRER. Herausgegeben von G. NATHANAEL BONWETSCH (Studien zur Geschichte der Theologie und Kirchengeschichte, herausgegeben von N. Bonwetsch und R. Seeberg. I. Band, 1. Heft). Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachfolger (Geo. Böhme), 1897. Pp. 95, 8vo. M. 2.80.

It is a strange experience we are making in the field of apocryphal and extracanonical literature. Whenever a new discovery seems to bring us nearer the solution of some problem, we learn on closer examination that the matter is far more complicated than we supposed. Instead of reaching the source we are in search of, we come across new streamlets pointing to origins far older than we could dream of. This happened to Professor Charles when he became familiar with the Slavonic book of Enoch. Instead of finding a work identical with the Ethiopic apocalypse, as he expected, he saw to his great surprise a work teeming with phrases and ideas strikingly similar to New Testament passages and yet older than the gospels, almost Christian in thought and yet specifically Jewish in character. Some such surprise is offered to the reader of this little book containing a German translation from the Slavonic text of the apocalypse of Abraham. The writer of this review (who may be permitted here to refer to his article in the *Jewish Quarterly Review*, July, 1895, on the "Apocalypse of Abraham"), judging from the title, fully expected to find here the same apocryphon which Montague Rhodes James had edited in the Greek text under the title: "The Testament of Abraham" (*Texts and Studies*, Vol. II, Cambridge, 1892), and of which an English translation by W. A. Craigie has recently appeared in the additional (ninth) volume of the *Ante-Nicene Fathers*, 1897, New York. The two books, however, erroneously identified by Mr. James, have very little in common, at least as far as form and conception are concerned. The Testament of Abraham describes the end of the patriarch and the vision he had while riding up to heaven on a chariot in the company of the archangel Gabriel before his death. Our apocalypse forms part of a Haggadic book in regular Midrash form on the life of Abraham, if not on the whole book of Genesis, such as circulated among the Jews of Alexandria and Palestine in the second or the first pre-Christian century, when the book of Adam and Eve, the Jubilees, and the Testaments of the Twelve Patriarchs were composed. Bonwetsch, following the authority of Tichonravov, the editor of the Slavonic texts, traces the work to the fifth-century Palæa ("Old Testament story"),

which itself points back to a much older Greek original. But neither of the two seems to be familiar with Dr. M. Gaster's Ilchester lectures on *Grecko-Slavonic Literature* (London, 1887), where the historical connections of the Palaea with the pre-Christian Midrash are dwelt upon.

Mr. Bonwetsch, who also published last year a German translation of the Slavonic book of Enoch, based on different manuscripts, immediately after Professors Morill and Charles had published their English one, has placed the learned world under great obligation by his translation of the apocalypse. It is needless to say that he is very accurate and cautious. Still it cannot be denied that, had he used a little more common sense and criticism, he could have given us in many passages a far more intelligible translation. Those old Slavonic copyists often mistook words and names, and wrote *Azazel* where the original had *Israel*, and the like. It is, indeed, greatly to be desired that one better versed in the whole literature, especially also in the Midrash and Kabbala, a man like Dr. Gaster, should take up the subject and treat it from a broad historical point of view.

Few, indeed, have an idea what unexpected light is thrown by our little book on the Midrash literature of the ninth century (*Pirke de R. Eliezer* and *Sefer Hayashar*) and the Mohammedan legend, and still more on the beginnings of the Kabbala, or gnosticism, in the centuries preceding the rise of Christianity. We see here old Babylonian, Persian, and Jewish elements of mythology strangely mixed, especially in the character of *Satan*, the personification of evil. But this must be left to a special article. I will here simply endeavor to convey to the reader an idea of the contents of our apocalypse. It consists of two parts: The first part, chaps. 1-8, describes with true poetic art, while commenting on Gen., chap. 12, how Abraham perceived the folly of idolatry practiced by his father, how, by continued reasoning he arrived at the monotheistic faith, and how he mocked and ridiculed the different idols made of stone and wood, silver and gold; also how he argued with his father, trying to convince him that neither stone, nor wood, nor fire, nor water, nor earth, nor sun, moon, and stars could be God, until finally God responded to his call, appearing in a fire cloud which destroys the house of Terah, while he is told to escape and go to Canaan. The story, traced by Bonwetsch through the various Jewish and Christian, as well as Mohammedan, legends, is told with a great deal of originality, and the peculiar names given to the chief idols, as well as the biblical style of the whole, betray an ancient Hebrew source, older than any of our Midrash tales.

Far more interesting, however, is the second part, chaps. 9-32, containing the real apocalypse. It is obviously an ancient Midrash commenting on the verses of Genesis, chap. 15, describing the nocturnal vision of Abraham. The chief of the archangels, called in the later Kabbala *Mithron* or *Metatron*, bears here the significant name *Yaoel* ("My name is in him," say the Kabbalists). He is a veritable reflection of the Lord's glory as described by Ezekiel. He leads Abraham after a forty-days' fast up to Mount Horeb, whence they both soar up on the wings of the dove and turtle-dove — the two birds that were not cut in two — until they see the earth, Eden, and Gehenna, far beneath them. Before they make the circuit of the heaven, Azazel or the devil appears to them in the shape of the bird of prey mentioned Gen. 15:11. "He is the evil spirit that stole the secrets of heaven while conspiring against the Mighty One," says the archangel, and tells Abraham to condemn him to hell's fire, and to take his heavenly robe of immortality and put it on himself. We have here a sort of combination of the Babylonian god Zū and Satan, reminding us of the King *Taus* of the devil worshipers.

Amidst mystic invocations, the magic spell of which only the archangel knows, the fiery realms of heaven are passed, and the fiery throne wagon of the Lord with the four beasts of fire surrounding it is reached, where the Lord himself unrolls to Abraham all the secrets of the past and of the future. Most striking is the literal resemblance of one passage commenting on Gen. 15:5 to the Midrash Bereshith Rabba, §44, *העלה אותו למעלה מכיפת הרקיע שנאמר הבט נא* — *השמימה אין הבטה אלא מלמעלה למטה* — "God lifted Abraham above the firmament, saying to him: 'Look down and behold the stars beneath.'" The description of the seven heavens which follows, of hell with its Leviathans, and Behemoth and other voracious demons, is, in the main, identical with that in the Slavonic Enoch, the Testament of Abraham, and the Peter and Paul apocalypses. Altogether strange and weird is the picture of the serpent or Azazel as the personification of sensuality and lust standing between Adam and Eve and luring them to sin. We find it only in the book of Adam and Eve, and its coarser prototype is *Ahriman* in the Bundahesh. The retrospect of human and Jewish history, and the prediction of the Messianic time with its birth-throes, or the ten preceding calamities, betray throughout a Jewish conception. In fact, only by going back to underlying Hebrew words and names we find the text to yield an intelligible meaning, whereas the translator, in failing to do so, has

often missed the same entirely. The "left side"—**סְטְרָא אֲדָרְא**—and the **אֲדָרְא** or *other one* for heathenism and *the evil one* are instances of this kind. Only one passage describing the Christ in antagonism with Satan—"idolatry"—shows the hand of a Christian writer or interpolator.

The work deserves a more careful study. We hope Mr. Bonwetsch will continue opening to us this mine of ancient legend hidden in the Slavonic literature.

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NEW YORK CITY.

ANECDOTA MAREDSOLANA. Vol. III, pars i: Sancti Hieronymi Presbyteri qui deperditi hactenus putabantur Commentarioli in Psalmos edidit, com. crit. instruxit, prolegomena et indices adiecit DOMINUS GERMANUS MORIN. Maredsoli: apud editorem; Oxoniæ: apud J. Parker, 1895. Pp. xix+114. 5s.

ANECDOTA MAREDSOLANA. Vol. III, pars ii: Sancti Hieronymi Presbyteri Tractatus sive Homiliæ in Psalmos, in Marci evangelium aliaque varia argumenta primus edidit DOMINUS GERMANUS MORIN. Maredsoli: apud editorem; Oxoniæ: apud J. Parker, 1897. Pp. 424. 15s.

LES MONUMENTS DE LA PRÉDICATION DE SAINT JÉRÔME. Par DOM. GERMAIN MORIN. (Extrait de la *Revue d'histoire et de littérature religieuses*, I, 1896, pp. 393-434.) Macon: Protat Frères; Oxford: J. Parker & Co. 1s. 6d.

THE learned Benedictine Germain Morin has given us in the first two parts of Vol. III of the *Anecdota Maredsolana* material not unworthy the lectionary, the so-called *liber comicus*, which formed Vol. I, and the letter of St. Clemens to the Corinthians, which filled Vol. II of the series.

It has long been recognized that the apocryphal *Breviarium Sancti Hieronymi in Psalmos* had for its kernel a large number of fragments of Jerome's own work, so overlaid, however, with later accretions that the genuine portions were hardly to be discovered in the mass. Still Morin's scholarship and accurate acquaintance with Jerome's works were sufficient to enable him to extract the genuine portions, which fell into two classes. The first class was made up of short comments on the Psalms, which, corrected and enlarged with the aid of four MSS. of the seventh to twelfth centuries, which have handed down genuine